

BLUE GRASS BLADE

FOUNDED 1884.

By CHARLES CHILTON MOORE.

and edited by him until his death, February 7, 1895.



JAMES E. HUGHES, Proprietor
126-128 East Limestone Street,
Lexington, Kentucky.
P. O. Box 353.

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at Lexington, Kentucky, as second-
class mailing matter.

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JAMES E. HUGHES, Box 353, Lexing-
ton, Kentucky.

The last issue of the Blade contained a
notice that the establishment of James
E. Hughes, from which the paper is pub-
lished, had gone into bankruptcy, and
was in the hands of a receiver. At-
tention was called to the fact that a large
number of our readers were in arrears
for subscription, and the hope was ex-
pressed that many of them would
promptly pay their indebtedness. In this
hope we were disappointed—doubtless so.
Disappointed at not receiving the money,
and disappointed that the time had ar-
rived when so many Liberals have to be
urged and persuaded to pay their just
debts. The money due us on back sub-
scriptions has been earned by us—it be-
longed to us, and ought to be sent at
once. The bankruptcy into which we
were forced was largely due to this neg-
lect to pay us what you know you ought
to pay. The Blade was never a money-
making affair. If everybody paid and
paid promptly the receipts would not
meet the expenses; and because you
haven't paid, the paper makers, ink mak-
ers and others are clamoring for their
money used in publishing a paper which
has been going to you and for which you
have not paid.

The Blade will go right along. The last
issue was late and this issue is late be-
cause of some confusion in the plant, but
things are clearing some now. But we
need that dollar and need it badly.
Another thing we need is articles and
contributions to the columns of the pa-
per. We are extremely busy with our
plant just now and need help in prepar-
ing copy and ask all our readers to aid
in this direction. It is our present pur-
pose to issue two numbers next week
and perhaps two the week following.

THE MIND AND THE BODY.

More than twenty centuries ago Plato
wrote: "The office of the physician ex-
tends equally to the purification of mind
and body; to neglect the one is to ex-
pose the other to evident peril. It is not
only the body that by its sound constitu-
tion strengthens the soul, but the well
regulated soul by its authoritative pow-
er maintains the body in perfect health."
And still the Christian Scientist, the
New-thoughters and the innumerable
brood of quacks and fakirs who make
make the mind their special province,
think, and they try to make the people
think, that they have discovered some-
thing new when they tell you that the

mind has a great influence on the body.
—If it has; but not any greater
—if as great—as the body has on the
mind.

"GOD IS LOVE"

"The angel of the Lord went forth
and smote in the camp of the Assy-
rian a hundred and four score and five
thousand; and when they arose early in
the morning, behold, they were all dead
corpses."—2 Kings 19:35
and repeated, Isaiah 37:36.

The pulpit pounders tell us to be-
lieve or be damned. Is there a minister
with brains enough to keep him out of
a lunatic asylum that believes this
passage of Holy Writ?

A merdful God and his angel
slaughtered 185,000 people in one
night. Why should Christians love
their enemies, while God kills his?

"When the Assyrians arose, early in
the morning, behold, they were all dead
corpses." Dead corpses and
arose early in the morning. In this
inspiration, dreams, fiction, or false-
hoods?

PERRY ENGLE.

"Missionaries are mobbed in
China." Of course they are—all reli-
gions are alike intolerant of the
other, each alike destructive of the
other. Suppose missionaries from
China were to come to the United
States, and, under the shadow of a
Baptist, Methodist or Presbyterian
church, attempt to convert the people
to the faith of the heathen, preach-
ing that Christ was an impostor, and
the Bible a man-made book of
fables and lies, how long before those
disciples of Confucius would be mob-
bed in this Christian country. Moral:
keep your missionaries at home.

One sun—one of the smallest re-
vealed by science—would incinerate
the largest God that the greatest
preacher could conceive, if such God
came in immediate contact with it,
in the twinkling of an eye.

We understand that what God
does he does for all eternity.—(Dr.
Gray in the Interior.)

Indeed! Now will the learned
editor please tell us why his God
created the universe comparatively a
few years ago, when during the
vast eternity prior to the (mythical)
creative act, he did not create it?
If "he does all things for eternity,"
but did not create Nature during
the eternity of beginningless time
prior to the time when Dr. Gray
imagined he created it, how could
he ever have consummated the cre-
ative act? If during eternity he was
content not to create it and is un-
changeable, how could he ever have
changed so radically as to create a
universe? Would an all-wise God
be content to create it during eter-
nity, ever have created it?
—Wettstein.

Desire in the past created a
heaven, and desire is now fast ex-
tinguishing the flames of hell.

An increased output in a factory
necessitates an increased number of
artisans. Infinite natural phenom-
ena necessitate infinite causes or
factors to produce them. Hence
Theism is inadequate to explain the
universal activity of an infinite uni-
verse. A solitary agent or being in-
adequate to explaining involves us in
greater mysteries.

Man in an animal. All animals
are mortal. Hence man is mortal.

The "Supreme Power" which
many Atheists still believe in is
naught but the infinite aggregate of
the power which exists in each in-
finite atom. Other Supreme
Powers, Agencies, Potentialities, etc.,
exist not.

When we have deviated Nature of
the mystic with which ignorant
men have invested it in the past,
we will then be on the unobstructed
road to intellectual progress.

—Wettstein.

"MURRAY'S EYE OPENER"

—JUST OUT—

A logical, Legal, Ethical and His-
torical analysis of the Christian
superstition. The greatest of all
superstitions that ever afflicted the
human race, tested by the ordinary
rules of common sense and proved to
be self contradictory, contrary to
science and philosophy and an artful
method of corrupting the human
race and hindering progress.
With a list of Bible texts for the
orthodox to explain.

Help the new missionary move-
ment for the revival of the old philo-
sophy.

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NORMAN MURRAY

MIRACLES

OF GREAT ANTIQUITY

(By Joel M. Berry.)

We have just read a very interesting
article in the Blade upon the subject of
"Miracles," by Mr. T. S. Weaver. We
now propose to see what we can find on
that subject that will interest the read-
ers of the Blade.

And first we will say, it is plain to
be seen that inspiration, possession, and
ecstacy led to the idea that certain
persons possessed supernatural power to
perform particular acts, contrary to the
laws of nature, called "Miracles."

We find that the following heroes and
so-called gods are said to have performed
miracles: Zoroaster, who confirmed
his divine mission; the Egyptian Saviors
Horus and Ra, who raised the dead
to life; Osiris, Isis, to whose temple the
sick resorted in crowds; Marduk the
Assyrian "Logos," who raised the dead
to life; Bacchus, who changed water into
wine; Esculapius, son of Apollo, who
cured the sick and raised the dead; Ap-
ollo, son of Jupiter, who raised the dead
to life; Simon Magus, the Sa-
maritan, who by his proficiency in per-
forming miracles was called "The Magi-
cian." It may be added that Simon
Magus professed to be the "wisdom of
God," the word of God, the paraclete,
or comforter, the image of the Father,
the Father, manifested in the flesh. And his
followers claimed that he was the first
born of the Supreme. All these were
titles applied in after years to Jesus.

They had a gospel called the "four
corners of the world," from which in-
formation is derived of his life, his char-
acter and number of the canonical
Gospels.

Eusebius says of Menander, the "won-
der worker of Samaria," that "he re-
vealed in still more arrogant pretensions to
miracles than his master (Simon Magus),
saying that he was in truth the Son of
God. Justin is quoted by Eusebius
as having said of Menander, 'He deceived
many by his magic arts, and there are
some of his followers who can testify
the same.'

Vespasian, a contemporary of Jesus,
performed wonderful miracles. Tacitus
says that he cured a blind man in Alex-
andria "by means of his spittle," and the
same man by the "mere touch of his foot."

The Hindu Krishna was in constant
strife against the evil spirit, surmount-
ing extraordinary dangers, striving his
way with miracles, and at last, after
healing the sick, restoring the maimed,
the deaf and the blind.

It was by belief in the miracles of
Buddha that his religion was so firmly
established. Buddhist saints also per-
formed miracles. Their garments and
staves were supposed to be sacred, and
their powers and those who touched them
were blessed.

The ascension of Jesus, Peter's release
from prison, which originated from a
company of Buddhist missionaries to
China (A. D. 217), who were imprison-
ed by the Emperor, but who saved them-
selves and opened the prison door and
liberated them, and walking on water, were
not new. A disciple of Buddha, by faith,
crossed a river, walking on the water;
when he arrived in mid-stream his feet
began to sink, and he at once strength-
ened his faith and succeeded in crossing
it. A Buddhist saint, who attained the
power called "perfection," was able
to rise and float along through the air.

The Jews frequently wrought miracles
to confirm the sayings of the Rabbis. One
of the latter is said to have cried out
when his opinions were disputed: "May
this tree prove that I am right!" and
the tree was immediately torn up by the
roots and hurled to a distance; and when
his opponents declared that a tree could
prove nothing, he said: "May this stream
then witness for me!" and at once it
flowed the opposite way.

No one custom of antiquity is so fre-
quently mentioned by ancient historians
as the practice which was so common
of making votive offerings to their de-
ities, and hanging them up in their tem-
ples, images of metal stones and clay,
arms, legs and other parts of the body.
In testimony of some divine cure effected.
"Miracles for fools" was a popular
saying among the Greeks. The shrewd
Romans said: "The common people like
to be deceived; deceived let them be."
Celsus, in common with most Greek
thinkers, Christianity as a "blind faith,"
that "shunned the light of reason." In speaking of Christians he
says they are forever repeating "by the
roots and hurled to a distance; and when
his opponents declared that a tree could
prove nothing, he said: "May this stream
then witness for me!" and at once it
flowed the opposite way.

"The first verse stands as a paragraph
by itself. But then it and the second an
indefinite period of time elapses.
The first tells us of the Creation of the
Material Universe, which must have been
ages ago.
The second verse introduces us to a
state of affairs and darkness that existed
about 6,000 years ago, the result of a
great catastrophe.
This is in harmony with Geology. Scien-
tists tell us that the rocks composing
the great geological scale must have re-
quired a long time in their forma-
tion. At that at the close of the geolog-
ical scale, which was about 6,000 years
ago, a catastrophe swept away every ex-
isting species of plants and animals then
living.

unbeliever, they only happen to be be-
liever.

Who would smile if told that an
angel came at a certain time and reason
to trouble the waters of the fountain in
Trinidad Square healing the first sick
person who stepped in will look very
grave and pious when a similar story is
related concerning a similar pool at Je-
rusalem, distance and time lending the
necessary enchantment.

Solitude, hysteria and dreams, as we
have seen in the ignorant and imagina-
tive, are prolific of miracles which four-
ish where faith abounds. Those who feel
themselves sufficiently inspired to work
miracles in these days, if Protestants,
they generally find their homes in lu-
natic asylums, if Catholics, the miracle gen-
erally occurs in some sylvan retreat away
from all intelligent and educated people.
The fathers of the church themselves
were non-believers in miracles. Ari-
sten attributed them to magic. He says that
the "wonder-workers never appeared in
the circles of the wise and better class,
but always among the ignorant and un-
cultured. He calls Jesus a "necromancer-
art," saying that he "learned his magi-
cal arts in Egypt." Justin Martyr says
that Jesus was accused of being a "ne-
cromancer, a magician and a wizard of the
people." St. Augustine admits the same,
and says that he wrote books on
magic, one of which was called "Mayday
Jesus Christ." The Rev. Dr. Middleton
says there was just reason to suppose
that there was some "fraud" in their
miracle working; that the strolling won-
der workers which art not heaven had
taught them.

With regard to the miracles said to
have been performed by Jesus, the only
accounts of them are those found in the
New Testament. While those performed
by others are strangely allied with those
of Jesus. Justin of Liberia, who was
born about five years after the time as-
signed for the crucifixion of Jesus wrote
the "Dialogue with Trypho," in which he
mentions of Jesus nor of the events con-
cerning him, nor of the miracles he is
supposed to have wrought.

Nor according to the very books which
record the miracles of Jesus is anywhere
of Jewish history, nor of the Jewish
people, nor of the events con-
cerning him, nor of the miracles he is
supposed to have wrought.

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supposed to have wrought.

JOEL M. BERRY.

Attica, Seneca, Ohio.

May 4, 1908.

Mr. Joel M. Berry,
I would be pleased to see a criticism
from you on the enclosed article in the
"Blue Grass Blade." I have read a great
many of your articles in different for-
ms, and I know you can do it just
to read it. I am 72 years of age, in poor
health, poor eye-sight, don't do much
writing. Fraternally yours,
E. S. TANNER.

Attica, Ohio.

THE ENCLOSED ARTICLE. ECHOES FROM THE MEN'S BIBLE CLASS IN THE BAPTIST SUN- DAY SCHOOL.

Lesson: Genesis, Chapter 1.
Genesis means Book of Beginnings.

The first verse tells us of the Begin-
ning of Created Things.
God created them, so he must have
been before creation.

No attempt is made to prove the being
of God. In his other book, the Book
of Nature, God's existence is proved and
when he begins his book, he assumes
that all know him.

The word translated, God, is plural,
teaching the Trinity.

The first verse stands as a paragraph
by itself. But then it and the second an
indefinite period of time elapses.

The first tells us of the Creation of the
Material Universe, which must have been
ages ago.

The second verse introduces us to a
state of affairs and darkness that existed
about 6,000 years ago, the result of a
great catastrophe.

This is in harmony with Geology. Scien-
tists tell us that the rocks composing
the great geological scale must have re-
quired a long time in their forma-
tion. At that at the close of the geolog-
ical scale, which was about 6,000 years
ago, a catastrophe swept away every ex-
isting species of plants and animals then
living.

Verse three introduces us to the scene
of wreck and ruin following that disaster
and shows us God at work again, moving
upon and rearranging previously existing
matter and creating the things which now
inhabit our globe.

Here begins the human period of the
world's history.

"The Spirit of God moved upon the face
of the waters."
Without a mover there can be no mo-
tion. Matter has no power to move it-
self. Evolution, which presupposes spon-
taneous motion of lifeless matter is con-
trary to all history, observation and ex-
perience.

THE CRITICISM.

Ministers and Bible teachers are, as a
rule, very fond of exposing their intel-
lectual faculties upon subjects they don't
now can not possibly know anything about.

Here is a sample from the men's bible
class of Attica, Ohio. In commenting on
the first chapter of Genesis they say
Genesis means Book of Beginnings. They
say it may mean the Beginning of
Books, but not the beginning of God nor
the material world. Those are things the
beginning of which is yet unknown to
mankind. The bible writer says "in the
beginning," but there is no time when the
beginning was beginning which is proof positive
that he knew no more about a God or a
beginning than I do, and as we don't find
the name God signed to a word in the
book as author we conclude that it is a
fact and worth nothing.

Again this intelligent bible class tells
us that no attempt is made to prove the
being of God, but in his other book the
Book of Nature, God's existence is proved,
and he assumes that all know him, and
so that gives us two books that God has
written instead of one. In one his being
is proved. In the other it is not. Which
one are we to believe if either of them
say that God presumes that all know him.
What an insult upon the dignity of the
people! What a waste of time! Does our
men's bible class of Attica, Ohio, suppose
for a moment that an all-wise God does
business on the presumption plan, the
same as they do? Presume that the bible
is inspired, that there is a God, that
beginning was beginning and that God cre-
ated the business out of nothing. Nature
don't prove the existence of either a
god or a beginning, because they are both
past finding out. All we can honestly
say is we don't know.

Again they say the word translated
God is plural, meaning the trinity. We
wonder who was wise enough to change
the name of God into trinity. No one but
the men's bible class of Attica, Ohio, that
has ever heard of the correct one. They are capable,
it seems, of changing things around just
to suit themselves. The trinity, however,
the word God is simply the word God
spelled with one "v" left out. The first
verse of Genesis, they say, stands as a
paragraph by itself. That is very cor-
rect. It has always stood by itself, al-
ways, because no beginning of either
god or creation of the world have ever
been found out yet and likely never, never
will be.

Our men's bible class next introduce
two beginnings of the creation theory,
one in harmony with science and geol-
ogy. We wonder which account they
wish us to believe as the correct one. But
with us to believe in a myth teaching
to a fraction. One verse will state that
light was created on the first day, an-
other not until the fourth, one verse
states that God ended his work on the
sixth day, another says he will say it
on the seventh day. Such is bible teach-
ing.

Again our bible class tells us that about
six thousand years ago that a great cat-
astrophe swept away every existing spe-
cies of animal and vegetable life then liv-
ing. While the bible tells us that it was
only six thousand years ago that God
created all these things. They then say
that God after seeing the catastrophe
went on to create things which we now
exist and here they begin the human
period of the world's history. So we had
a world before the present one did we,
and without any human beings in it. Who
created that? Is such teaching as that
in harmony with the bible's account of
creation? No, neither is it in harmony
with good sense or reason. We hope
our men's bible class of Attica, Ohio, may
live to see the day when they can take
the scientific truth and reason for their
motto instead of presumption.
Think and reason for themselves, be-
lieve only what they know to be true,
and nothing more.

JOEL M. BERRY.

TWO GREAT SCIENTIFIC DISCOVERIES.

The World has no God, and Man
has no Soul.

A world-wide movement to
make them known and perpetu-
ated. For particulars, send a self-
addressed envelope to the Presi-
dent of the Church of Humanity.
W. H. KERK.
Great Bend, Kansas, U. S. A.

NOT THE LEAST ALARMED.

"The last time I was around here I
was telling you about the comet," said
the tourist.

"I remember, boss," grinned the
freckled lad on the fence.
"Didn't frighten you much?"

"Not a bit, stranger."
"Well, listen. Since then I have
found out that the comet will be equal
to 20 full moons."

"Good news, by heck! That'll be
more spooning than ever, dad won't
have to burn so many candles, and the
mules can feed at night and work
twice as hard in the daytime."

"You seem to be a good prophet,
bub. Do you know the tall of this
comet will sweep the earth next May?"

"That ought to please me, sir, be-
cause May is house-cleaning time."
"You seem to be the limit, young
man. Suppose you awake some morn-
ing and find there is nothing left but
the farm?"

"Just what I am thinking, stranger.
President Taft says, Young man, stick
to the farm, and I guess in that case
I'd have to do it."

Regular Jokebook.

"What's the trouble with you, any-
way, doc?" yawned the "human or-
istic" in the sidewalk.

"Freakish enough," growled the sur-
geon. "Didn't operate on you and re-
move two horses, a pound of
tacks, a file and a glass stopper from
you, alone?"

"You mean to say you intend to
pay me my bill?"

"The human oristic" yawned again.
"Guess not, doc! Don't you think
you have got enough out of me al-
ready?"

Always in Session.

"You never have to spend your
evenings alone? Lucky woman! Then
your husband doesn't belong to any
lodges?"

"O, yes, he does, but I belong to it,
too."

"You do? When does it meet?"
"Every evening."

"The Ancient Order of United
Lovers."

Not for Her.

"He tried to capture her with the
love-in-a-cottage story."

"Did she accept him?"
"No, she told him that she did not
believe in fairy tales."

HE KNEW.



Miss Acta Lott—Is the manager in?
Office Boy—No, he's out.
Miss Acta Lott—How do you know?
Office Boy—I saw the statement of
last week's business.

How He Made It.

"Joe will make his mark some day."
"Yes, but he'll give it up. I got
him out in an alternate way.
For he never learned to write."

The Mystery.

Gunner—I have read some of Pen-
ner's "mystery" novels and I must
say for pure punk they deserve the
lemon.

Guy—That's my opinion. But how
can you refer to them as "mystery"
novels?

Gunner—"The mystery is how he
sells them."

The Power of Art.

"I understand there is a picture in
the Metropolitan museum before
which women stand speechless for
hours at a time."

"Must be a wonderful sight."
"The picture?"
"No; the women."

Business Before Pleasure.

"I see that you have been reading
political economy."

"A little," answered Senator Sorg-
hulder. "I had to give it up. I got
so interested I was in danger of ne-
glecting the appropriations demanded
by my constituents."

The Gotham View.

"What's that party kicking about?"
said one New Yorker.

"Oh, he's one of those guys who are
lucky and don't know it, reg'lar talk-
er. He came here on a round-trip
ticket from Philadelphia and lost the
return coupon."

Styles in Aliments.

"Well, here I am," announced the
fashionable physician in his breezy
way, "and I don't want to do you think
the matter with you?"

"Doctor, I hardly know," murmured
the fashionable patient. "What is
new?"

man. Let God be cruel, but men should be kind to men.

Servetus might have been as cold and as cruel as Calvin had he possessed his ideas of religion, and this is the particular point to be emphasized. There was a wide difference in the faith of these two men, and the difference in their faith made the difference in the men. Calvin hated anyone who refused to acknowledge his power, who dared to question his theology or to defy his authority. He was a theological tyrant. He had gone God-mad. Doubt of God's law, as pronounced by himself, was the highest crime, and to be punished with the most terrible deaths. No one must think beyond the boundaries of his thought. The mind must not pass the circumference of his conclusions. This man assumed the right to condemn those who differed from him and he used his power to cripple liberty, to stifle investigation, and to hinder the search after truth. He was a bad man because he had an atrocious religion, because he worshipped a ferocious God. The most that can be said in his defense is that he mistook four hundred years of brutal theology upon mankind. He left a legacy of selfishness, of cruelty, of brutality, to the world.

A few years ago money was contributed by some liberal-minded people for a statue of Servetus to be erected in Geneva. The statue was not wanted there by those in authority. An inscription on one side of the pedestal which supports the statue tells us its history. It reads as follows:

"A location having been refused by the Administrative Council of Geneva to the statue of Michael Servetus offered by International subscription, the committee has turned it over again to the municipality of Annemasse. It was inaugurated October 25, 1908. Annemasse is a little place about three miles out from Geneva, but it has one object to embellish it and make it attractive—the monument to Michael Servetus.—(Truth Seeker, New York.

(From Wichita (Kan.) Beacon).

DID A PRAYER RESTORE LIFE?

An Arkansas Man Writes Here for the Proof—He Was Told That a Girl in Wichita Was Brought Back to the Land of the Living After Six Days.

From Arkansas comes an absurd letter to the postmaster of Wichita, who has in turn referred it to Mrs. Mason, the police matron, concerning the report that a girl had been raised from the dead in this city. Mrs. Mason has written a very plain letter in answer to the inquiry, giving her opinion of persons who lay claim to the ability to perform such miracles.

It Seems Incredible.

To a representative of the Beacon Mrs. Mason said:

"It seems incredible that there could be anyone so wicked as to lay claim to the power to do such things as the letter speaks of, or so foolish as to believe it possible, but I suppose there are both classes. I presume the story had its origin in the so-called resurrection of the girl named Rula Wilson about three years ago. In the first place, the girl never was dead, and in the second place the trance from which she awoke was but a few hours duration. In the third place, the only persons I know of who prayed for the girl was a Mrs. Hill, and I am not certain that she prayed for her, or if she did, that she professed to be a member of any holy land. It is certain there was no special effort by prayer on the part of any considerable number of persons to restore the girl to consciousness again, for I was at the house much of the time."

More to the Point.

Mrs. Mason thinks it would be much more to the point if the persons who claim to have raised the girl from the dead could have exerted such an influence upon her for good as to prevent the necessity of sending her to the reform school within three months from the time she was ill, and later prevented her from leaving the good home of her parents and running away with a married man.

The letter from Arkansas is as follows:

London, Ark. Oct. 27, 1910.

Postmaster, Wichita, Kan.: Dear Sir—Just for my own satisfaction I would like to borrow a few moments of your valuable time.

There is in our little town a class of people known as the holiness who claim that a girl in your city or near your city had died and had reached the state of mortification, but through the prayers of the holiness people she was raised up and is living at the present time. They claim that she had been dead six days. Is this a fact or not a fact, please let me have the particulars of it. Very respectfully,

ARCHIE PRICE.

WHY HE MEDITATED.

It was in the "quick-lunch" restaurant. The little man who had forgotten to remove his ear muffs when he entered appeared to be in deep meditation. Every few seconds he would raise vacantly across the table and murmur: "It is doubtful! It is doubtful!"

The other "quick lunchers" became interested. "Expect some money and doubt if it will arrive?" ventured one. But the little man shook his head sadly.

"The recovery of some sick friend is problematical?" asked another. "Haven't a friend in Chicago," responded the little man with a vacant stare.

"Thinking about the Cubs' chance of winning the pennant this year?" added a third.

"Not interested in baseball, sir." "Then tell us what it is that is so doubtful."

The little man held up a cup. "This, gentlemen. I have broken it. But his questioners were gone.

Another Dig.

Mrs. Stubbs (reprovingly)—John, you were rather late getting in from the club last night. Mr. Stubbs—Yes, Maria; you see, there were lots of business men down there and we were discussing business. Mrs. Stubbs—Oh, well, just wait until we women get on a suffrage footing and we'll remain at our clubs discussing business, too.

Mr. Stubbs—Whose business—everybody's? Mrs. Stubbs—Yes, Maria; you see, there were lots of business men down there and we were discussing business. Mr. Stubbs—Whose business—everybody's?

Plenty of Noses.

"I am amused surprised to see Freddy engaged in conversation with those two wicked burglars," remarked the tall chaplain, in horrified tones. "Sh!" cautioned the short chaplain. "It's a real bizarre idea of Freddy's."

"What is?" "Why, those two burglars have just stolen the whistle from a freight locomotive and are going to attach it to Freddy's new motor car."

Well Earned Rest.

"Here lies all that is mortal of poor Tewksley. There is something pathetically appropriate in those words on his tomb, 'At Rest.'"

"You know some incidents of his life, then?" "Yes, Tewksley lived in a suburban town for twenty years and was appointed every morning to catch the 7:30 train for the city."

DUTY, OF COURSE.

First Senator—My, but he talks a lot about the tariff. Second Senator—Yes; it seems to be a matter of duty with him. Gentle Souls. "I feel in my bones," said fair Cora, "that I shall become an old maid." "But not in your wishbone!" said Doran. They don't speak on parade. Forbearance. "Young Tomkins is a remarkable lover." "In what respect?" "In that he was wooing a certain young woman for the past six months and declares he has never quoted to her that stanza of Omar Khayyam's beginning, 'Ah love! could you and I with him conspire.'"

Foredoomed. "I am writing a book that will appeal to the average man." "It ought to be a success, but it won't." "Why not?" "Because no man will admit, even to himself, that he is an average man."

In Olden Days. Diogenes was observed to be carrying his bathtub around on his back. "I am doing one-night stunts on the lyceum circuit," he confided, "and rooms at the hotels cost a dollar less when you bring your own bath."

How He Landed Her. He proposed while up in the aeroplane; "I shall land her this time," he thought; "then he did, in a way he had not met. When a lever slipped and caught."

The Preference. "My dear," said the far-seeing parent, "that young man may be a trifle tedious, but he is a coming man." "Perhaps he is," sighed the weary maiden, "but I'd rather he had more go in him."

Overlooking the Meter. Mother—Come, William, quick. Minna has tried to kill herself by inhaling gas. Father—Good heavens! Think what the gas bill will be this month!—Meg Henderson Blaxter.

WHEN WE MEET.

When in May we meet the comet, What, think you, will hit us from it? Will the old earth bump its head and see some comet at such a rate, Is it safe to have a date, With a traveler so likely to leave a scar?

When we strike the comet's tail, Shall we have a bargain sale, On account of all the remnants floating round? Will spark plugs be any cheaper? Shall we find our gas bills steeper? Can we get our stock of fireworks from the ground?

Will it carbon dioxide send us? Will it rain courage send us? Will its sodium salt the sea more when it falls? Will it shower a lot of rocks, Giving us magnetic shocks? What will be the card it leaves us when it calls?—Camilla J. Knight, in New York Sun.

Extra Cautious.

They were returning to America after an European honeymoon. "George," petulantly, "I really feel hurt. Over on the other side you declared I was a Jew and you haven't repeated it since we have been aboard."

"Hill!" cautioned George, holding up a warning finger. "If I declared you a Jew I might have to pay duty. You know these customs men are terribly strict these days."

WHY, OF COURSE.

Wills of millionaires remind us We can make our own some day, And the lawyers will most likely Break it in the same old way.

His Advantage. To rectify the "Village Blacksmith" The hoarse boy was the choice; For he had local color with The sharp rasp in his voice.

Not Guilty. "See here, young man," said the old lawyer to the junior member of the legal firm, "you told me you were going out of town on legal business yesterday, and I learned this morning that you went to call on a young lady. How about it?"

"Well, sir," replied the young man, "I shall plead 'not guilty' until you can convince me that it is illegal to call on a young lady."

For Insomnia. "That man Hoopenlofer is full of bright ideas." "What's his latest?" "He has opened a moving picture show for insomnia victims."

"But 'What are the attractions?' "Just ordinary vaudeville, with the phonograph rights of the Congressional Record."

His Good Luck. "I had Lord Shortbow, 'I hunted big game when I was in Africa, lawst year—lions, tigers and elephants, doncher know?"

"Have any luck?" he asked. "Yass, gwat luck," replied the noble hunter. "Nevah got sight of a single beast larger than a hare, doncher know."

OBLIGING.

Wandering Willie—Can youse give a poor feller a bite? Woman—Certainly! Here, Tiger!

How He Landed Her. He proposed while up in the aeroplane; "I shall land her this time," he thought; "then he did, in a way he had not met. When a lever slipped and caught."

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CULTURE IN THE HOME.

Mother says that it is foolish To grow wrinkled, old and gray, To accumulate obesity is wrong; She contends upon the carpet Every morn at break of day, Rolling, thus, she's read, reduces "em-bellish-pom."

Every brand of paste and lotion, Forty kinds of germicide, Which will slay the bug of baldness in its lair, These my poor old frantic father Particularly has tried to wear, To rejuvenate a sticky patch of hair.

My two sisters—acrobatic— Do their stunts with circus vim; Tho' I'm not so sure they'd care to have you there, But they keep their figures graceful, And their waist lines trim and slim, Just by standing on their heads beside a chair. —H. H. Matteson, in Life.

Starting Statistics.

"Our town," boasted the enthusiastic commuter from Suburbanville, "is remarkable in some that one respect. For example, in the street where I live, Madison avenue, a thoroughfare five miles long, there is no child that is not a twin. He would have hurried on, telling of other wonders of this town, but he was halted by a little inquisitive man with a pointed nose, who said:

"My dear sir, will you kindly tell us the number of families that live in your street?" The commuter moistened his lips, then replied, as boastfully as he could, "One."

POOR GOAT.

First Goat—Your brother looks awful sick. What's the matter with him. Second Goat—He ate a box of health food yesterday.

Suited Him. Remarked a brave philosopher, An brave he have could be, "Although I did not mind the world, 'Tis good enough for me."

Horse Sense. Blox—There's one thing I don't like about that horse I bought of you last fall. Knox—What is that? Blox—He doesn't hold his head quite high enough.

Knox—Naturally. No doubt he feels just a bit ashamed. Blox—Ashamed? Why, what has he to be ashamed of? Knox—The fact that you haven't paid for him yet.

Determined. "It is almost impossible to believe that woman can endure such hardships as the suffragettes are enduring for the sake of the cause."

"Indeed it is!" was reading the other day that they are even refusing to eat while in jail."

"Eat? Why, some of them are even refusing to chew gum."

No Trouble at All. Visitor—I thought to be a gigantic task to run a great newspaper like yours. Editor—Not at all. It's the sleaziest thing in the world. "Dozens of my friends as well as perfect strangers come in here every day to fill me out to run it."

THESE GIRLS.

He—Do you think she will have him? She—It's not a question of having him; it's a question of getting him.

The Proper Spirit. Undismayed by good or ill, Hopeful all the time, He who's beaten, smiling still, Makes defeat sublime!

A Brand-New One. City editor—Here's a mighty good story about a young fellow who runs away with a chorus girl.

Night editor—What's that? A good story? Why, it's been done to death. City editor—This one hasn't. It's an absolute novelty. The young fellow is neither a millionaire nor a Pittsburgher!

'T WAS EVER THUS.

I never bought some Wall street stock. To glad me with its dividends, But it happened to sudden shock And crimped my income past amends.

I never put my dollars in A mine that promised soon to "ship." That all its soil did not begin To give me nothing but the slip.

I never bought a noble horse To sell, maybe, at a figure high. But it was riddled, and of course Was witness in its starboard eye.

I never reared a pig or cow When meat was soaring high and higher That it did not meet death somehow Before I'd closed up with the buyer.

In short, when opportunity Is gone to knock and bring me bliss, It always happens, seems to me, Its hand gets quick paralysis. —Arthur Chapman in Denver Republican.

Brute.

Newspap—My wife went shopping yesterday and left me to take care of the baby.

Old—You have my sympathy, old man. Bet you had the time of your life to keep him quiet! Newspaper—On the contrary, I found it dead easy. The little fellow never let out a howl in three hours.

Old—Saw, how did you manage it? Newspaper—Oh, I merely gagged him, tied his hands behind his back, bound his feet together, nailed his clothes to the floor and then chloroformed him.

THE REASON.

The Goose—You should be satisfied with what you have.

The Duck—I am, it's what I haven't got that I'm dissatisfied about.

His One Thought. Adown the wall the convict slid—For freedom he would have a bid. Percy—Oh! but I feel brave tonight. Will excuse the liberty I take.

Time to Get. Percy—Dearest, let me be the star of your life. Percy—You'd better go, Percy, I hear father approaching. Percy—Oh! but I feel brave tonight. I shall be your star, even if he does come.

Percy—Yes, but you had better travel on your orbit while you have time.—Harper's.

Cultured Cuisine. "So your daughter has been to cooking school?" "Yes," answered Mrs. McGudley. "I suppose she has helped along the household economy."

"Not exactly. She has made us appreciate our regular cook so much that we have to raise her wages every time she threatens to leave."

A Little Too Much. Mrs. Flatfeigh—Good morning, Janitor. Kix—That's this morning. Janitor—Yes, y'mam, but I hope you don't blame me for that.

TO PUT THE DEALER WISE.

Smith—I notice that some of those barrels ofysters are marked A, and some marked B. Are they different grades?

Brown (an oyster packer)—No; but they're different: only packed. Some people want a barrel opened at the top and some at the bottom.

Take Warning. He was a great glutton On dition chops, but He ate so much mutton They called him a mutt.

Blood Money? "One day," said Mrs. Lapaling, "I saw a man thrash a big, brutal teamster for beatin, his horses. If I had my way about it he should have a share of the Carriage horse fund."

Took No Chances. "Why did she jilt him?" "Some one told her that he was very versatile, and she thought from that that t was a pop!"

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